

*Peace in War by CHRIST, the
Prince of Peace.*

A
SERMON
Preached in a
CONGREGATION
IN THE
CITY of LONDON,
ON THE
Last Publick Fast,

JUNE the 26th, 1696.

By *F. Francis*
FULLER, M. A.

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Pence in Name of CHRIST
Pence of PENCE

SERMON

CONGREGATION

IN THE

CITY of LONDON

ON THE

THE HOLY GOSPEL

BY THE REV'D MR. COPE

BY A FORTRESS, M.A.

LONDON:

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MICAH V. 5.

*And this Man shall be the Peace, when the
Assyrian shall come into our Land.*

TH E Words considered as to their literal Sense, are a Prediction of *Hezekiah's* and *Jerusalem's* Deliverance from the the *Affyrian*:

Considered as to their mystical Sense, are a Prediction of the Church's Deliverance from their Enemies, typified by *Jerusalem* and the *Affyrian*.

1. In the literal Sense, they are a Prediction of *Jerusalem's* Deliverance from the *Affyrian*: And considered as to their copulative, (and) they are an Overplus of Care and Kindness promised, something more than what was said in the foregoing Verse.

They might object, Though he is a Feeder, and a Ruler of us, for us, and over us, one that appears for us, yet there are many against us; *Affur* the Rod and Terror of the Earth threatens us, he is preparing to come out against us, yea he is coming against us, and what shall become of us then?

Against this the Prophet comforts them in the Text, *And this Man shall be the Peace*; not only the Feeder of his Church, and one great to the ends of the Earth, but one that shall be Peace to them: Peace, when Enemies are at War with them.

First, The Person of whom mention is made, is Christ the *Messiah*.

This Man, He, whose Goings forth as God were of old before-time :

He whose Coming forth as Man out of *Bethlehem Ephratah*, was in time.

Secondly, The Thing mentioned, what he should be, what he should do, or the Blessing he would bring, *viz.* Peace.

This Man shall be the Peace; that is, he shall bring it, (the Figure of the Cause being put for the Effect) he shall bring it, and he shall be it.

The Peace, the Peace promised to them, and expected by them, *viz.* Safety and Protection from the Rage of their Enemies when come up against them; and a Force to withstand them.

Thirdly, The Time when, *viz.* When the *Affyrian* should come into the Land, Peace in War; a time when it would be most needful, most desirable, and most acceptable.

In the *Affyrian's* coming, Danger is imply'd, and great Fear by reason of it; in the Peace promised, a Remedy against that Fear is supply'd.

The first is as the overflowing Deluge, an overflowing Flood; the latter as the Dove with an Olive-branch of Peace, not in the decrease and abating of the Waters; but in the increase and rising of them, and by so much the more wonderful and astonishing.

1. War is one of those dreadful Judgments with which God has punished, and usually does punish, a sinful People with for their Sins.

2. In the greatest Judgments and Calamities Peace may be had in and by Christ.

In the worst of Calamities, upon a threefold account considered as to the words in the Text.

1st. Peace in War, Peace, when least hope of Peace, when most need of Peace, when no Peace to him that goes out, or comes in.

2 Chron.
15. 5.

2dly. Peace in War upon their own Borders, Peace when War abroad in other Nations, is a great Blessing, but more when in their own Borders; when not only coming, but when come.

3dly. Peace in War on their own Borders by the *Affyrian*, one of the worst Enemies they ever had to do with.

1. War is one of those dreadful Judgments with which God has punished, and usually does punish a sinful People with for their Sins.

An Evil, and an Evil by way of Eminency: An Evil, I make Peace, and create Evil: Evil there strictly taken, is War, as opposed to Peace.

An Evil by way of Eminency; when Evil comes, as Isa. 45. 7. Sword, Pestilence, &c. one of the greatest of all penal Evils; Peace is one of the greatest outward Blessings, and War its opposite, is one of the greatest outward Evils.

A Judgment and a sore Judgment; *When I send my four sore Judgments, The Sword, the Famine, the noisome Beast, and the Pestilence.* Ezek. 14.

It is set there in the front, as the *Imprimis*, the head and chief of them. A Judgment that has Grievousness in it, the *Grievousness of War*. And grievous Judgments are called the strength of Battel; *I pour'd on him the strength of Battel.* Isa. 41. 15. Isa. 92. 25.

A Judgment that has Punishments attending it; *Wrath Job 19.29. brings the Punishments of the Sword.*

A Judgment, that *David* by his own Experience knew had scarce an equal, and therefore could scarce ever think of it without Deprecation of it, and Imprecation on them that delighted in it; *Scatter thou them that delight in War.* Psal. 68. 30.

A sore Trial, that will try our Courage, Faith, and Patience to the utmost.
 Ez. 21.13.

Judgments (as Stars) are not all of the same magnitude, but this is one of the greatest ; as a Judgment.

(1.) That the worst of Men are usually made the Executioners of.

(2.) That spares none, but devours all.

(3.) That brings Terror with it.

(4.) That has many Judgments in the Womb of it.

(5.) That is usually one of the last that God punishes a sinful People with.

(1.) A Judgment that the worst of Men are usually made the Executioners of.

The worst of Creatures are good enough, and will serve (as Frogs and Lice in Egypt) for Plagues to a sinful People; and the worst of Men (a Moabite, an Assyrian, or Amorite) will serve as Instruments of Destruction, as a Rod of Anger in the hand of God, who many times punishes his own People by a worse People than themselves. It was upon this account, that David, when God condescended so far in offering him to be his own chuser of one Judgment out of three,

^{2 Sam. 24.} viz. either three Years Famine, or three Months Flight before an enraged Enemy, or three Days Pestilence ; that tho' a Soldier, he declin'd that of War, and made choice of a fierce Pestilence (that *confusa humani generis*) before a short War of three Months continuance, and he gives his reason for it :

Let us now fall into the hand of the Lord, for his Mercies are great, and let me not fall into the hand of Man. God was merciful, so in his nature greatly merciful, but Men were cruel, their Mercies were Cruelty ; God might be entreated, he did not delight to punish, nor ever did until provok'd to it ; he went out of his place to do it, and might return to his Mercy-seat again, but Men were inexorable ; there would be a reserve of Mercy with God in the

midst

midst of Wrath, or a time when his Anger would cease ; but Men were implacable, irreconcilable, and would utterly destroy if they could ; and such were the Enemies in the Text, brutish Men, skilful to destroy, not only such as had a good-will to it, but great Skill at it, expert to destroy such as would have no Mercy, such as should not spare, nor have Pity. Ez. 21. 31. Jer. 8. 23. & 21. 7.

(2.) A Judgment that spares none, but devours all : *The Sword devours one as well as another.* 2 Sam. 11. 25.

When the destroying Angel was sent forth to go through the midst of Jerusalem, his Commission was neither to spare Ezek. 9. nor have Pity, but to slay utterly, old and young, both 3. 6. Maids, little Children and Women, all, but them upon whom was the Mark. But when the Sword is drawn forth out of Ezek. 21. its Sheath, it is drawn against all Flesh, no Flesh shall have 4&c 12. 12. Peace, for the Commission given is to devour from one end of the Land to the other end of it.

No regard shall then be had to any, nor any distinction made as to Sex or Age, Quality or Qualification, Men or Women, Old or Young, Strong or Weak, Prince or Peasant, Fatherless or Widows, Righteous or Wicked ; for, the Jer. 6. 11. Wife with the Husband shall then be taken, the young Man and the Virgin, the Suckling with the Man of gray-hairs, the Deut. 28. Children abroad, and the Assembly of young Men together, Deut. 32. the Aged with him that is full of days, (that stoops for Age) 25. shall fall in that day : The Mighty with the Weak, and the 2 Chron. Courageous among the Mighty, with the Faint-hearted, shall 36. 17. flee away naked, as not able to deliver themselves ; the High Amos 2. and the Honourable with the Low and Mean, Head and 14, 15, 16. Tail, Branch and Rush shall be cut off ; the Fatherless and II. 9. 14, 15. Widows, the Righteous with the Wicked, (those that God usually adopted as part of his special care) shall then find no Mercy ; a fire shall be kindled that shall devour the green- Isa. 9. 17. tree with the dry : Thus it was threatened, and thus (by the

Ez. 21. 3. the Assyrian and Chaldean) it was executed, *for God gave*
& 20. 47. them all into his hand. A Conqueror's Sword knows no
Jer. 6. 11. 2 Chron. Faces.
36. 17.

(3.) A Judgment that brings Terror with it.

Jer. 15. 8. The *Chaldean Forces* are call'd Watchers that bring Terrors, some Judgments, come insensibly upon us without Ez. 21. 12. Terror or Afrightment; but Terrors arise by reason of the Sword, many, great, continuing, surrounding, and universal Terrors; many Terrors, Terrors like Waters taking hold Job 26. 20. on them, Terrors in abundance, and with an irresistible Force and Violence breaking in upon them.

Great Terrors, Terrors too great for words to express, and therefore the Prophet was commanded to do it by signs, *viz.* by smiting on his thigh: Terrors so great as to cause Compassion to fail in them that by nature are so much Jer. 47. 3. inclin'd to it, for the Fathers should not look back to their Children for feebleness of bands at the tidings of it.

Continual Terrors, Terrors by day and Terrors by night; surrounding Terrors, Terrors on every side, from which Lam. 2. 22. there should be no escaping nor fleeing: Universal Terrors, Terrors upon the Hearts of all.

In that Day when God arises to shake terribly the Earth, Isa. 2. 19. and by War to cause Terror in the Land of the living, Anguish will then take hold on the Inhabitants of the Earth, and Ez. 32. 32. Pains of a Women in travail, their hands will wax feeble, and their Knees become weak as water, every Spirit shall faint, and Jer. 6. 24. every Heart through fear melt within them; *viz.* of the Good and Bad, of the Great and High, as well as of the Low and Mean.

Of the Good; Them that seem to be priviledg'd from Psal. 91. 5. the Terror by night, *Thou shalt not be afraid for the Terror by night;* yet they shall then be in Terror.

Chap. 4. 19. Jeremy cried out, *My Bowels, my Bowels,* he was pained at Heart, and could not hold his Peace. Ezekiel smote on his Thigh,

Thigh, and sigh'd with Bitternes to the breaking of his Ez. 21. 5, 6.
Loins. And Habbakkuk trembled in himself, his Lips qui- Hab. 3. 16.
vered, his Belly trembled, and Rottenness entred into his Bones,
at the sight of the Sword drawn, at the sound of the Trumpet,
and the alarm of War in the day of that trouble. And if so at
the alarm of War, how great then would it be at the Exe-
cution of it.

Of the great, the high, and the mighty ones, the Kings
of the Earth, *their hearts shall then perish, and the hearts of* Jer. 4. 9.
Princes be astounded; they, of whom some have too often
been a Terror to good Works, and a Terror to the World
by their evil Works, shall then themselves be terrify'd, be Ez. 32. 17.
horribly afraid, they that (like Lightning) hurt when re-
flected, must then yield in that day when God comes to strike
through Kings in his Anger, and to lop those Boughs, (as
Senacherib was call'd and threaten'd to be) those luxuriant Isa. 10. 33.
Boughs with Terror. If so much Terror at the Fame, and
in the Fear of it, what then will it be in the Feeling of it?

(4.) A Judgment that has many Judgments in the womb
of it; no single Judgment, but the complicate of Judgments;
we may say of it as was said of *Gad, Behold, a Troop comes;*
Troop of Miseries and Calamities as a Train attending the
Troops of War: Pestilence and Sword, Famine and Sword, Deut. 28.
Captivity and Sword, Plunder and Sword, Rapine and 53. ad 58.
Sword, Fire and Sword, are usually put together as insepa- Ez. 14. 21.
able Companions of it. Jer. 42. 17.
Isa. 8. 4.
& 66. 16.

Violation of Laws, Desolation of Cities, Infectious Diseases,
grievous Famine, raging Pestilence, and Destruction upon
Destruction, are some of the Concomitants of War, some
few of those many Evils that attend it.

The confused noise of the War-tour, is (as one says) the
Musick of War, and Garments roll'd in Blood the Bravery
of it; Habitations forsaken, Cities laid in heaps and turned
to ashes, Garments roll'd in Blood, and the Shields of the
Mighty

Jer. 4. 7. Mighty made red with it, Carcasses torn asunder, sorrowing Widows, weeping Orphans, Children dash'd in pieces, & 6. 12. & 5. 25. and Women with Child ript up, are some of the sad Spectacles our Eyes must then behold : Sin has all Evil, and War Hol. 13. 16. all Misery in it ; the Collection (as one says) for Variety, and the Spirit of Bitterness for degree, of all Misery in it.

(5.) A Judgment that is usually one of the last that God punishes a sinful People with, and by so much the worse.

Judgment is God's strange Work, a Work he is not willing to be acquainted with, but to be wholly a Stranger to, unwilling to, gradual in, and never does, but when provoked to it by Sin ; he has lesser and greater Judgments, Rods and Scorpions, (as the *Romans* had their lesser and greater Punishments, Rods and the Axe) ; one, for lesser Offenders, the other for the incorrigible ; one to reform and reclaim, the other to ruin and destroy ; by them he warns, by this he ruins : Which shows, As the greatest of Sin on our part thus to provoke him to it ; So the greatest of Wrath on his part when provok'd, thus to punish, in that he seldom or ever does it, but when others prove ineffectual. He never **Isa. 13. 9.** draws his Sword but in Anger ; when he whets his Sword, **Deut. 32.** ^{41.} it is to render Vengeance to his Enemies, the People against **Isa. 10. 6.** whom he draws it, are call'd *the People of his Wrath* ; and **Jer. 46. 10.** & 22. 5. the time when it comes out to devour, is call'd *a day of great Vengeance* ; a Day cruel both with Wrath and fierce Anger, great Wrath, that comes out to make a full end, *viz.* of Judgments ; so that Judgment shall not rise up a second time, and of Sinners too, for it is Wrath to consume, swallow up, and utterly to destroy. In right discipline the sharpest Censure is last.

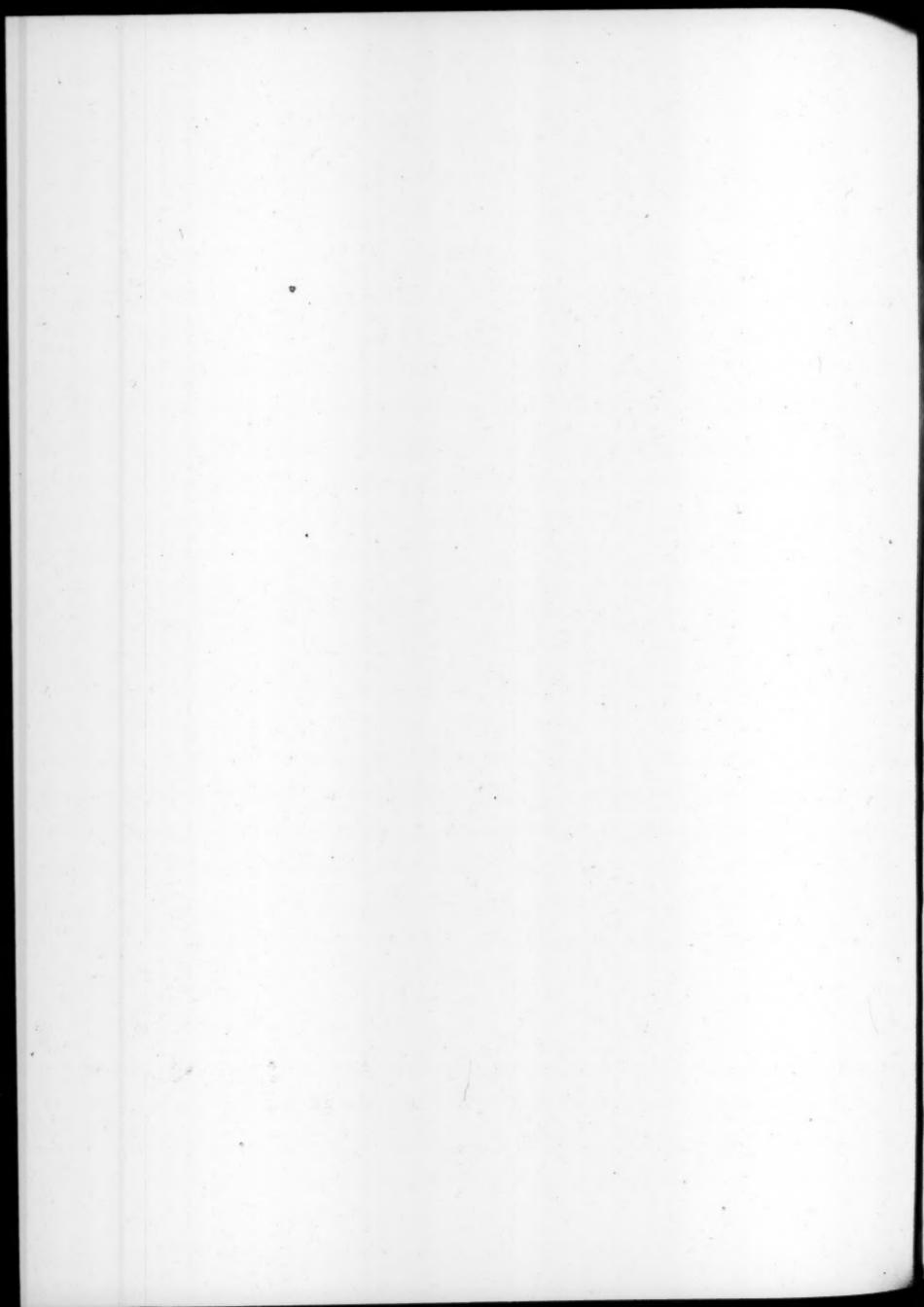
Now if it should be askt ; Wherefore has the Lord at any time done thus ? It may be answered, For Sin has he done it : War is the fruit of Wrath, (Wrath brings the Punishment of the Sword) and Wrath is the fruit of Sin, of al

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Sin in general, and of some notorious Sins in particular upon record in Scripture, that we find not only threatened with this Judgment, but severely punish'd by it.

Now if thosē Sins that provok'd God to prepare Destroyers against other Nations to devour them with open Mouth, Isa. 19.4,7. are our Sins, and the worse because ours, as committed in the face of that Justice that punished them for them, What cause of Thankfulness is there that we are not yet numbred to the Sword, nor made to bow down to the Slaugh-^{ter} Isa. 5. 24. And as great reason to fear, that if we turn not from them, it will not be long before we be.

The Weapons form'd and prepar'd against us, are not yet broken, but only turn'd back ; the Sword drawn, is not as yet put up into its place, but only put by ; how long Jer. 47. 6. it will be, e're it put it self up into its Scabbard, be quiet, rest and be still, or rather how soon it may have a Commission to go forth and devout, who can tell ?

God is not yet turned back to his Mercy-seat, the place of his Rest and Delight, nor is his Anger turned away from us, but his Hand stretched out still ; and how soon it may take hold of the Sword to sharpen and furbish it, that it may glitter and consume ; how soon he may make it bright for the Slaughter, that it may be satiate, made fat with our Flesh, and drunk with our Blood, who can tell ? Jer. 46.10.

If he should do it, he would be just ; but that as yet he does not, is not because our Sins fail, and cease to be, but because his Compassions fail not, and that because he waits to be gracious.

(2.) In the greatest Miseries and Calamities, Peace may be had by Christ ; who has made Peace for us, not only with God, but with Men, the worst of our Enemies : So that they shall be at Peace with us, so far at least, that if they will not help us, they shall not (for without his leave they cannot) hurt us.

In the greatest Miseries and Calamities Peace may be had;

Thus in the literal Sense;

Thus in the mystical Sense.

Thus in the literal Sense;

Peace to them in the Text, Peace in War on their own Borders, Peace in War there by the *Affyrian*, one of the worst Enemies they ever had to do with:

An Old Enemy.

Nimrod was the first Tyrant, and *Affur* was one of *Nimrod's* Captains, one early at Mischief, and unweareid in it, and ready upon all occasions for it; no Mischief was going but he had a hand in it, (*Affur* is with them, *Affur* also is there) nor any Strength wanting to carry it on, but he would supply it, (*Affur* is joined with them, they have holpen the Children of *Lot*); an old inveterate Enemy, and so much the worse, like an old Sore full of Rancor and Venom.

A Perfidious Enemy.

That kept not the Articles, but broke his Faith with *Hezekiah* in coming up to War against him after he had received Money to depart; next to a Faithful Friend, none like a Noble Foe, but this was a Treacherous and Perfidious one.

A Potent Enemy.

A weak Enemy is contemptible, but a strong Enemy (one that has Strength for the day of Battel) is formidable,

ble; yet as strong as he was, he was not a match for one Angel, for the Angel went forth and smote in the Camp of the *Affyrians* a hundred fourscore and five thousand in one night.

A Tyrannical Enemy.

Nimrod the first Tyrant was a mighty hunter, not only of Beasts but of Men, a Tyrant to a Proverb, (his Successors in Tyranny being from him call'd *Nimrods*;) from him the *Affyrian* descended, set out by a Lion and Eagle to note his Fierceness, (they being the fiercest of all Beasts and Birds) and to a Lion with Eagles Wings, to note his Swiftness to it, (the Eagle being a Fowl of the strongest and swiftest Flight) one eminent in Cruelty and Oppression, for in his Heart it was to destroy Nations not a few, in his Heart it was to will it, but not in the power of his hand to effect it.

Gen. 10. 9.

Dan. 7. 9.

2 Kings

18. 27.

Isa. 10. 7.

A Blasphemous Enemy.

That defy'd the great God of Heaven; *Where are they among all the Gods of the Country, that have delivered their Country out of my hand, that the Lord should deliver Jerusalem out of my hand?* A height of Reproach cast upon the living God, that he said should be avenged, and it was avenged.

2 Kings

19. 40.

An Idolatrous Enemy.

And the worse because so, and one that died in his Idolatry: God said he *should return into his own Land, and fall by the Sword there;* and it was executed upon him; for as he was worshipping in the House of *Nisroch* his God, his

2 Kings 15.

7. & ult.

Sons smote him with the Sword, took away his Life that gave them theirs.

Now, when this Strong and Potent, this Proud and Insolent, this Perfidious and Treacherous, this Insulting and Sc scoffing, this Tyrannical and Oppressing, this Blasphemous and Idolatrous Enemy, should come into their Land, there should be Peace ; Peace, not only when coming, but when come ; a worse Judgment than War could not well come, nor a worse Enemy than the *Affyrian* to execute it ; and therefore a greater outward Blessing than Peace, than this Peace promised, could not be, when he was come.

Matt. 10. *Peace*, strictly taken, is opposed to War and Discord ;

Luk. 12. 51 ^{34.} War without and within us.

2 Cor. 14. *Peace*, largely taken, is opposed to Evil and Misery, and

James 4. 1. ^{33.} is comprehensive (in the Hebrew Phrase) of all Good and Happiness.

And the *Peace* in the Text may be taken either,
For *Peace* from *Trouble*,
Or *Peace* in *Trouble*,
Or *Peace* by *Trouble*.

Peace from *Trouble*, by protecting them in it ;
Peace in *Trouble*, by supporting them under it ;
Peace by *Trouble*, by delivering them by it.

(1.) *Peace* from *Trouble*, by protecting them in it from the Fury and Force of their Enemies.

^{35a. 32. 2.} *A Man shall be a Hiding-place from the Wind, a Covert from the Storm.* A Man, this Man, *viz.* Hezekiah in the Shadow ; This Man, *viz.* Christ in the Substance ; He, in the History, Christ in the Mystery.

A Hiding-place from the Wind, a Covert from the Tempest ; from what Coast or Quarter soever it comes, and how strong and violent soever it is.

*A Refuge, a strong Refuge, a House of defence to save.
A Rock, the Rock of their Refuge, the Rock of their
Strength, the Rock of their Salvation.*

Psal. 9. 9.

31. 2. &

71. 7.

Psal. 62. 7.

89. 26. &

94. 22.

A strong Rock, a Rock stronger than theirs : A high Rock, a Rock higher than they ; strong and impregnable, high and inaccessible, too high for them to reach, not to be scal'd nor undermined.

Thus Judea's Peace in the general, and Jerusalem's Peace in particular, was preserved against *Senacherib* and the *Af-syrian*, when they trode in their Palaces (*viz.* in all the Cities of *Judah* but *Jerusalem*) by God's preventing his coming into the City, or before it with a Shield, by his sending an Angel into the Camp which made a great slaughter there, and by forcing him to return by the same way that he came.

(2.) Peace in Trouble.

By supporting them under it, and comforting them in it : God threatened obstinate Sinners of old, that *the Sword without, and Terror within should devour*. A Terror within, more terrible than the Sword without : But from this, this Prince of Peace secures his People ; he speaks Peace to them, by giving Peace in War, Peace with God, when at War with Men, inward Peace in outward Trouble, (Musick, Calmness and Serenity of Mind within, when Storms without;) a Peace that their Enemies would not give them if they could, nor can take away if they would.

Deut. 32.

25.

Thus *Josiah* had Peace, the Peace promised, *viz.* of dying in Peace, though he died in War ; for he died in Peace with God, though in War with Men ; their Peace may not be so apparent as their Trouble, yet it is as real, and the more inward the better.

2 Kings 22.

20. 23. 29.

Qui non
stas vi-
dentes cru-
ces nostras
non vident
unctiones.

(3.) Peace by Trouble, *viz.* outward Peace by outward Trouble.

The

The Peace generally understood to be meant here in the Text, making their Troubles subservient to their Peace, as he did the *Affyrian Invasion to Jerusalem's Peace*, by raising (as was foretold) seven Shepherds, and eight principal Men; a certain number put for an uncertain, but a sufficient number (for seven is a number of Perfection) Forces enough as successful Instruments of his Revenge upon the *Affyrians*, and his People's Deliverance from them, by driving him back into his own Country, when invading theirs, and there making great slaughter upon them ; and by this, a way for their lasting Peace, though as much against his Will, as beyond his Expectation. When the Adversary bends his Bow, and makes ready his Arrow, whoever draws the Bow, it is God that orders and directs the Arrow ; sometimes shooting it further than they intended who drew it, and sometimes causing it to return upon themselves ; the Mischief intended by them to return upon them, the *mischief*
 Psal. 7. 16. *vous Device to come down upon their own heads, and their violent Dealing upon their own pates.*

(2.) Peace in the mystical Sense, is that Peace which Christ will give to his People against their Enemies ; Typified by the *Affyrian*, and may be improved as an Argument

Of Comfort, to them that are at Peace with this Prince of Peace ;
 Of Counsel, to them that are not at Peace with this Prince of Peace ;
 Of Caution, to them that are at War with this Prince of Peace.

i. An Argument of Comfort to them that are at Peace with this Prince of Peace.

He left Peace with his Disciples when dying as a Remedy against Fear, (*My Peace I leave with you, let not your heart be troubled, neither let it be afraid ;*) and in Trouble (the greatest Trouble) he will be Peace, he will give Peace to you, *viz.* either from Trouble, in Trouble, or by Trouble.

(1.) From Trouble :

He has hidden-places to secure you in, (as well as hidden Manna to comfort you) where none shall find whom he hides there, and will be this way Peace to you, *viz.* by taking you *into the Chambers of his Providence, until his Indignation is past, hiding you in the secret of his Tabernacle,* (a sacred and inviolable Refuge;) in the secret of his Presence from the Pride of Men, and *under the shadow of his Wings,* (an Emblem of tender Compassion, speedy and sure Defence) when under the heat of their Rage and Fury, delivering you in six and in seven Troubles, delivering from them, by protecting in them, *viz.* from the Evil of them; whilst under them *in War, from the power of the Sword.*

Isa. 26. 20.

Psal. 27. 5.
31. 20. &
17. 8.Job 5. 19,
20.

(2.) Peace in Trouble :

He is with you in all your Troubles, (*fear not I am with thee ;*) near, when Trouble is near, and nearer to you than Trouble can be, near, not only as a Spectator of your Troubles, but as a Supporter under them, (*I will strengthen, I will uphold thee ;*) so that you shall be above them whilst under them : And near as a Comforter in them ; then you will most need Comfort, and then you shall have it ; and not in some Tribulations only, but in all, and in all, to the highest degree of them ; as they abound, so shall your Consolations abound by him, out of whom no real Comfort can be found, and in whom none are wanting, either as to kind or degree : there can be no Kind, no Time, nor Place of Trouble, where this God of all Comfort is with his Comforts ; they are good at all times, but best in the worst times.

2 Cor. 1. 4;

(3.)

(3.) Peace by Trouble :

All the Deliverances upon Mount Zion, are the Continuances of his Wisdom, and the Effects of his Power, who rules in Zion, rules in Troubles there, rules her Troubles, and can over-rule them, so as to turn the Evil intended against her, for Good to her, and thereby make her Troubles the Means of her Peace, (as the troubling of Bethezdab's Waters were of healing) her Sorrows a way to her Comforts, and her falls steps to her rise : when these Waters rise up as an overflowing Flood, to overflow the Land, he will be as a Noah to you, a Comfort, and give you Rest in that day of Trouble ; save you in it, save you from it, or save you by it ; and Psal. 27. 3. therefore, though War should rise up against you, though an Host should encamp against you, in this be confident : By this be comforted.

2. An Argument of Counsel to them that are not at Peace with this Prince of Peace, viz. to agree with their Adversary, to make Peace with him.

Act 12.20. When Herod was displeased (or bore a hostile Mind intending to make War) with the Men of Tyre and Sidon, they made Blastus their Friend, in order unto Peace with him : And the best Counsel that can be given, or taken in this case, is, to make Christ, this Prince of Peace, your Friend to God, who is the God of Peace through him only. There is no Peace to them that are not at Peace with him, (*no Peace to the Wicked*) they are Enemies to God, the God of Peace, and continuing so, they can have no Peace, none at any time, much less in evil times ; the Blessing of Peace, is the Blessing of Faith in Christ ; there is no true Peace to be had out of him, nor any by him, but by warring against Sin that broke the Peace, and by believing in him the Prince of Peace, who died to purchase it, and ever lives to maintain it.

Who

Who knows how soon God may come out of his place
 (his Mercy-seat, the place of his Rest and Delight) *to punish* Isa. 26. 21.
the Inhabitants of our Land for their Iniquities? how soon
 the Spoiler may come suddenly upon you, the Lion from Jer. 6. 26.
 his Thicket : The Destroyer from his place, with the Weapons
of God's Indignation in his hand, to make the Land deso-
late, and to destroy the Sinners out of it, to sweep it with a Isa. 14. 23.
Besom of Destruction, and to sweep it clean ; so as to destroy
 the whole Land, to whom God may give that Charge he Isa. 13. 5, 6.
did to the Assyrian, to take the Spoil, and the Prey, and to
tread you down as the Mire in the Streets. & 8. 13. Isa. 14. 23.

Let me ask you, What will you do in that day? In that
day of Visitation, and in the Desolation that shall come from Isa. 10. 3.
far ? the day of Vengeance that shall come as a Destruction
from the Almighty ; when the Destroyer is on your Borders,
 in your Streets, at your Doors, in your Houses, whether
 will ye then go? To whom will ye then flee for help? To
 whom will ye, to whom with Safety can ye, but to this
 Prince of Peace, the best, and only shelter from God's
 Wrath and Man's?

3. An Argument of Caution to them that are at War with this Prince of Peace.

Beware of rising up in arms against him, of fighting with
 him. This Man in the Text, *is a Man of War, the LORD* Ex. 15. 3.
is his name, the Lord of Hosts ; Lord of all the Hosts in
 Heaven, and on Earth, one too many and too mighty for
 you; no Strength nor Wrath like that of the Lamb, *Who* Rev. 13. 4.
is able to make War with him ? who with Success? Who
 is able to abide his Indignation? *The Nations shall not be able* Nah. 1. 6.
to abide it ; much less to resist, and least of all to overcome it.

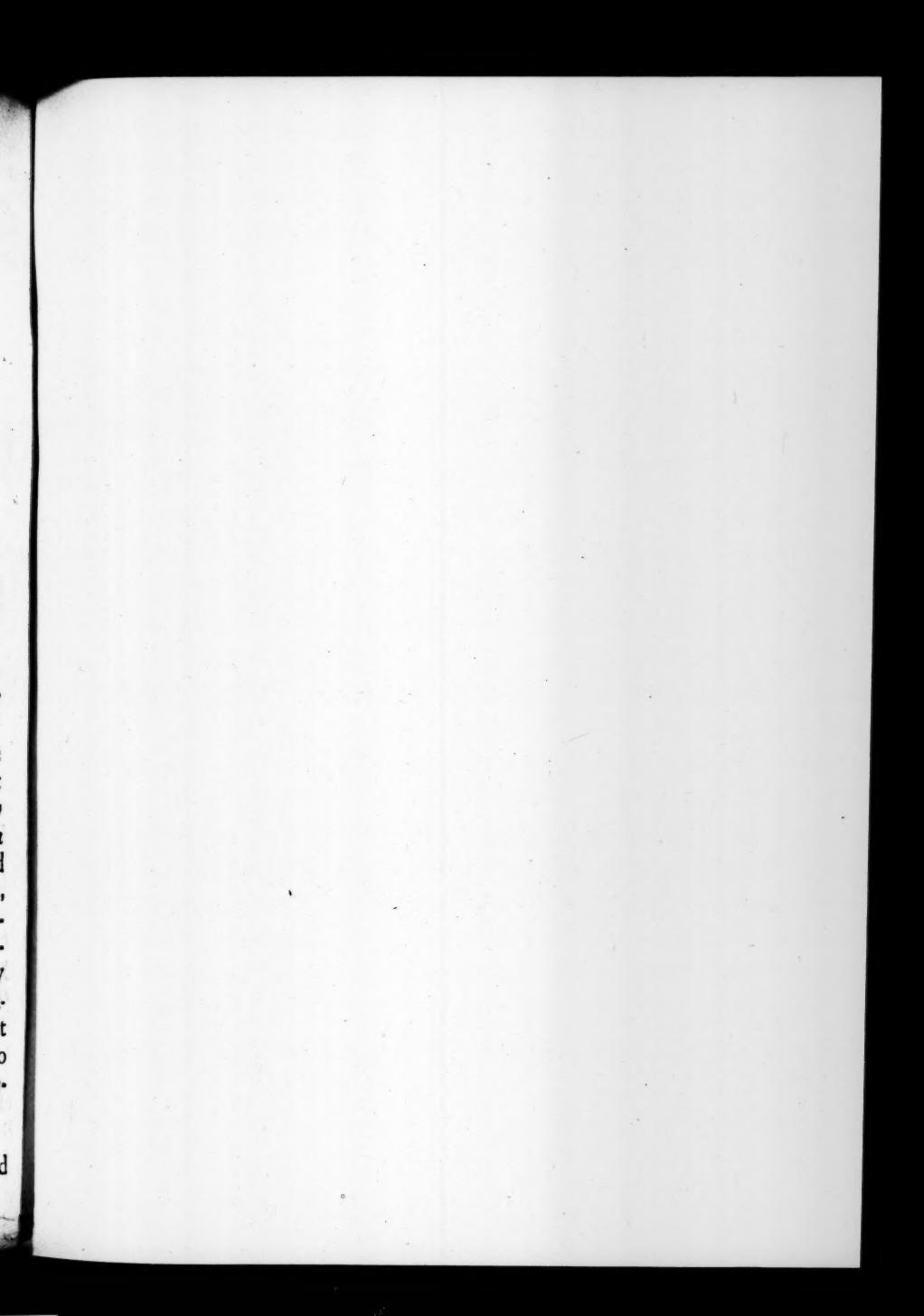
We have not that particular Book (mentioned by Moses)
 of the Wars of the Lord before us to read, but a more sure Numb. 21.
 Book we have; in which we read, who they are that will
14.

Psal. 2. 2. rise up and set themselves against this Prince of Peace, and what the issue of the War will be ; *The Kings of the Earth will set themselves, and the Rulers take Counsel together against the Lord : The Men of Dignity and Authority, of Power and Greatness, of Wit and Subtilty, will endeavour by Power and Policy, by Force and Fraud, by open and secret Hostility to dethrone him, who is now King of Saints, and will be King of Nations ; but to their own Ruin, they shall fall by it, for He, the Lord himself, will fight against them, with an out-stretched hand, and with a strong arm, even in Anger, in Fury, and in great Wrath.*

Prov. 21. 39. *There is no Strength, no Wisdom, nor Counsel against the Lord ; none eventuauly, though there may, and will be intentionally ; Might shall not prevail, nor Wisdom succeed against him, who can weaken the Strength of the Mighty, and break the Pride of their Power, who can cause the Wisdom of the Wise to perish, and turn their Counsel into Foolishness, and cause both to return upon themselves to their own Destruction.*

+ It was he that subdu'd the great King of *Affyria*, in whose Heart it was to subdue Nations not a few ; It was he that with his right-hand, glorious in Power, overthrew *Pharaob* the King of *Egypt*, when he came out against him with a great Force, (*viz.* Fifty thousand Horse and Two hundred thousand Foot) with great Rage, with his Hand to destroy, and with as great confidence of Success, *My Hand shall destroy* : It was he that turned *Achitophel's* Counsel into Foolishness, into Shame to his House, and Ruin to himself, by being his own Executioner, and thereby without a Metaphor ensnaring himself in the Work of his own hands. It was he that made *Haman's* Promotion at Court, a step to a higher Promotion on a Gibbet ; so much the more ignominious as it was high and conspicuous.

And



And he it is that can, and he that will defeat the Power, and infatuate the Counsels of all that rise up against him: Their Continuance is by his Forbearance, and the only reason why they stand, is because he sits still; but if he arise, they shall flee and fall before him.

He needs no aids to assist him; if he did, he could command Legions of Angels, those mighty ones that excel in strength, to assist him; nor did he ever use them because he did need them, but that he might honour them.

Were there not one of the seven Shepherds (the principal of the Flock,) nor one out of eight principal Men to be found faithful to him? But all conspiring against him, yet he can do it without them, he can do it against them, he can do it, and he will do it.

He can do it, for he is of great Power, and wonderful in working: And when the day of Vengence, the time to repay Fury to his Adversaries is come, he will do it.

He is head of all Principalities, far above all Principalities: He fought with spiritual Principalities, those spiritual Wickednesses in high places, (on the Cross the higher ground) and overcame them, and so he will with all earthly Principalities and Powers too, if they rise up against him, and bring them and their and Principalities down. Coll. 2. 10.
Eph. 1. 21.
& 6. 11.

When he who is the Lord, strong and mighty, the Lord mighty in Battel, girds his Sword on his Thigh with Glory and Majesty, girds himself with Strength, musters his Forces, and goes forth with his Armies, marches before them in *the day of his Power*, (the day of his Armies or Militia) as Jer. 13. 18.
pf. 110. 3; the Captain and Strength of their Salvation; he will then Copiarum
suarum. ride on in Glory and Majesty, go on prosperously, conquer ing and to conquer.

He will then stretch forth his right-hand against the Wrath of his Enemies, and by it do terrible things, break the Arrow, the Bow, the Shield, the Sword, the Battel, and every

every Weapon form'd against him ; spoil the Stout-hearted, and enfeeble the Strong, so that none of the Men of Might shall find their hands : He will wound the heads over many Countries, the mighty heads, (cut the Rababs, and wound
Pl. 110. 5. the Dragons) cut off the Spirit of Princes, and strike through Kings in the day of his Anger ; put the Adversaries to flight, so that Kings of Armies shall flee apace ; as smoke is driven by the Wind, so shall they be driven away ; and as Wax melteth before the Fire, so shall they perish at his Presence, and leave behind them as eminent Instances of their Ruin, as of their Folly.

He can do it ; for he is not only infinite in Wisdom to contrive a way to it, but of great Power to effect it :

And he will do it ; for he has said he will, and faithful is he that has said it, and he will do it ; The Faithful God ; As Faithful as God.

F I N I S.

